

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



A PROGRAM FOR CATHOLIC COLLEGIANS

Abigail E. Crawford



THE ALUMNI RACE RELATIONS COUNCIL

Margaret E. Gannon



MARTIN DE PORRES FEDERAL CREDIT UNION

Nathan A. Pitts



INTER-AMERICAN AND INTERRACIAL

John J. O'Connor



Editorials



Reviews



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September, 1943

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— *The New York Sun*

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THE REGISTRAR

INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
—*Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other."
—*Rev. John W. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
—*Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
—*Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

September – 1943

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes ...	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	30,000

Number of Catholic Negro Churches	326
Number of Catholic Negro Schools	263
Negro Enrolment in Catholic Schools	50,000
Priests Engaged in Colored Missions	468
Sisters Engaged in Colored Missions	1,600

Negroes in New York City	478,346
Negroes in Chicago	277,731
Negroes in Philadelphia	268,000
Negroes in Washington	187,266

Resolution on Race Relations

"The spirit of the Constitution of our country makes for that true tolerance among our citizens which Christian justice and charity enjoin on all men. Human pride, augmented by other passions, leads to a disregard of the right of others and the obligations of brotherly love. Difference of race, color, language, wealth and social standing are stressed, leading to mutual dislike, distrust, social unrest and even enmity and hideous crimes.

"Since the citizenry of our country is made up of men of various races and nations, it especially behooves us to guard against the temptation of fostering racial strife, while we should do what lies in our power to promote peace and good-will among men, always ready to actively assist in the solution of our racial problems. Mindful of the fact that one of the first and foremost saints of the New World, Saint Peter Claver, devoted his life to the Negroes, and even ahead of such glorious martyrs as Isaac Jogues, an American Negro was beatified by the church, the Blessed Martin de Porres, let us in a special manner devote our attention to relieving the condition of the members of the Negro race, subjected to so many injustices, not merely denied the rights guaranteed them by the Constitution, but made to suffer slights and indignities which deeply offend them. They too are our neighbors, both under the law of Christ and that of our country. We therefore wish to impress on our members the obligation to labor for amicable race relations and to grant their assistance to all efforts to bring them about."

CATHOLIC CENTRAL VEREIN OF AMERICA

excerpt from the official bulletin of the Convention held in August, 1925, at Cleveland, Ohio

This Month and Next

DR. ABIGAIL E. CRAWFORD, a teacher in Washington Irving High School, contributes an important and timely article . . . MISS MARGARET E. GANNON, a graduate of New Rochelle, is Chairman of the Alumni Race Relations Council . . . NATHAN A. PITTS is principal of Cardinal Gibbons Institute . . . EDWARD LA SALLE is president of the Catholic Interracial Council of Kansas City . . . This month's cartoon is by MARY JANE COMYNS, New Rochelle, 1943.

American Democracy

"It is fitting that the National Urban League should seek to impress upon our Nation that fact that Negro and white Americans must cooperate effectively in winning the war, and in developing harmonious peacetime living as a foundation of lasting American democracy. The integrity of our Nation and our war aims is at stake in our attitude towards minority groups at home.

"Men of all races—black, brown, white and yellow—fight beside us for freedom. We cannot stand before the world as a champion of oppressed peoples unless we practice as well as preach the principle of democracy for all men. Racial conflict diminishes war production, cuts down the flow of guns and planes and increases the toll of American lives. Racial strife destroys national unity at home and renders us suspect abroad."—*Franklin D. Roosevelt.*

Important Pamphlet

New York—"On Clipped Wings," a pamphlet by Judge William H. Hastie dealing with Jim Crow in the U. S. Army Air Corps, has just been published by the N.A.A.C.P.

Hastie, who resigned early this year as Civilian Aide to Secretary of War Stimson, served for more than a year in the War Department, and in this pamphlet brings into remarkably sharp focus conditions as he found them there. The pamphlet is, as he explains in an introductory passage, a rearrangement and supplementary of the several public statements he had previously issued on the subject of discriminatory practices in the Army Air Corps, and is replete with incident after incident of the nature to which he acknowledges frankly were "the immediate cause of my resignation."

The pamphlets, which will sell for 10c each, are available at the N.A.A.C.P. office, 69 Fifth Avenue, New York.

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SEPTEMBER, 1943

No. 9

WORLD PEACE DECLARATION

Issuance of the Catholic, Jewish and Protestant Declaration on World Peace is a matter of first-class importance for the cause of interracial justice in this country.

This is not a casual remark, but one which inevitably results from any serious consideration either of the Declaration itself, or the circumstances which have brought it into being.

These circumstances are the mutual concern of religious leaders, in the United States, that the peace to follow the present war shall be built upon moral foundations. This concern led them to see the immense importance and effectiveness of a declaration which should register not the views or teachings of one group alone but would express that relatively large area of principle in which there is a common agreement. The ideas expressed in the Declaration do not cover the whole peace program of any of the religious bodies represented. It does not contain all that a Protestant or a Jew or a Catholic consider should be said upon the subject, not even what he may consider

most essential for peace, especially if he is considering a long-term program, and taking into account the devastating influence of human passions or of Original Sin. But it does express the minimum essentials for peace, the things *without which nothing* may be accomplished. These are put briefly and concisely, and there are no if's or but's in the endorsement given to them by clergymen and laymen, who have approached the matter from such traditionally widely different points of view.

The result is that the Declaration is winning wide attention and is destined to win very much more. It will be heard, it will be taken into account, where a divided and self-contradicting utterance would mean that religion would remain unheard at the peace table.

The lesson is obvious, therefore, in the field of race relations. There is always need for a complete and detailed declaration of a "total" position in the matter of interracial justice, which takes fully into account every implication and supplies the highest motivation, and warns against every pitfall. But at a time

of great crisis there is an urgent need of a clear declaration of the essential minimum, the rigging on the boat which will weather the storm when all else has been reefed down.

The seven points in the Declaration assert the fundamentals of interracial justice at each step, for the simple reason that you cannot today declare the principles of a just and durable peace without so doing. The supremacy of the moral law; the rights of the individual are fundamental. "States as well as individuals," says the second point, "must repudiate racial, religious, or other discrimination in violation of these rights." The rights of "oppressed, weak, or colonial peoples for protection" are asserted; the rights of minorities maintained. Fulfilment of the seventh point, dealing with a just social order, of itself requires the fullest measure of interracial justice.

There is nothing contained in the Declaration that has not been said hundreds of times before by others and by ourselves. The point is not something new being said, but who is saying it and by whom it will be heard. If each one of us, whatever our religious belief, will add our own voice and activity to make these assertions more widely heard, we shall make the peace contribute to interracial justice and interracial justice contribute to the peace.

Justice Francis E. Rivers

New York's Governor, Thomas E. Dewey, is to be commended on his appointment of Assistant District Attorney, Francis E. Rivers, to the City Court.

Judge Rivers today enjoys the distinction of holding the highest judicial position to be held by a Negro in the State. He is well qualified by reason of education and experience both as a practicing attorney and in public life. He was born in Kansas City, and educated in the public schools, Washington, D. C., Yale University, Harvard Law School and Columbia. He was appointed Assistant District Attorney in 1938 by Mr. Dewey who then held the office of District Attorney. Previously, Judge Rivers had served with distinction in the New York State legislature.

It is highly gratifying to note that the appointment of Judge Rivers to this high official office has received the approval of men and women in public life as well as the leaders of the New York Bar.

We Are Gaining

Lieutenant-Colonel Benjamin O. Davis, Jr., who commanded the 99th pursuit squadron in the battles of North Africa, Pantalleria and Sicily, is back in this country. He returns a war hero—decorated along with 25 of his flyers for heroic exploits in the North African theater of war.

His return is significant. He is not home on a leave or to be acclaimed by an admiring public. He was not favored with a trip home because he is a general's son. Col. Davis was sent back to America to take over the job of training other young pilots.

He proved to be such a capable commander of a small fighter squadron that he has been given the tougher assignment of commanding a larger unit of Negro flyers. His experience in actual combat will be of immeasurable benefit to the new pilots who are to be trained under him. He can tell them what did happen and what will happen; not what might happen.

In leaving the war zone, Col. Davis turned over his command to another young Negro pilot, Captain George Roberts. Our pilots are making good. Uncle Sam, who was reluctant to give our boys a chance to fly, must feel gratified that he did not continue to hold back because of custom.—*The Call*: Kansas City.

Detroit Afterthought

A significant commentary on the Detroit race riots, as pointed out by *Work*, organ of the Catholic Labor Alliance, Chicago, is that no rioting took place in those neighborhoods where Negroes and whites live together. This simple disclosure focuses attention on the insidious mischief caused by restrictive covenants by which real estate owners and operators enrich themselves at the expense of underprivileged Negro tenants.

"Restrictive covenants increase racial hatred," *Work* says, adding the poignant comment: "To a certain kind of white mentality they give a feeling of dominance, superiority and security."

Emphasizing that "keeping the races apart has proved a poor sedative," our contemporary urges every Catholic to protest against these agreements "because Christ is personally hurt by them—hurt because they hurt His friends, His brothers, our brothers, too."

Residential segregation as a measure to allay racial

tensions has been exposed by the Detroit investigators, but the lesson of this tragic episode will be lost unless we keep in mind the demoralization which eventually seizes upon the whole community when one portion of the population is forced to live in surroundings which can only breed frustration, despair and crime.

Whenever an area of segregation exists, there is a challenge to white and Negro leaders to bestir the community to recognize the seriousness of this condition and its effect upon the entire community.

Labor and the Negro

If labor unions which persist in barring Negroes from their ranks remain impervious to arguments drawn from the moral law or from the American Constitution, they may yet wake up to the homely truth that they have merely been cutting off their noses to spite their faces.

Labor unions cannot expect to thrive if their foundations are built on sands of prejudice and—to use a harsh, but true, phrase—race hatred. Recent hearings before the Fair Employment Practices Committee showed that many Southern rail workers are kept in below-par categories, not because railroads refuse to hire them at prevailing white labor standards, but because white labor will not stand for it. Suppose some day the Negro maximum, as prescribed by labor itself, becomes the employer's take-it-or-leave-it ultimatum for all?

Praising the anti-discrimination stand of the United Rubber Workers of America, Msgr. Francis J. Haas, FEPC chairman, recently addressed this message to labor at large:

"There cannot be a strong labor movement where there are pockets of the unorganized who want work. If white Americans want to hold their gains, if they want to hold on to their high standards, they cannot afford to leave their flanks exposed to the competition from the unorganized and unwanted, who, in the very nature of things, will be less friendly to those who shut them out."

No enlightened trade unionist, as Msgr. Haas also said, can be satisfied with having a job for himself. Nor can he pretend, by any process of sane reasoning, that a job done by white hands automatically rates a scale of compensation beyond the aspiration of Negro workers.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

FALL SESSION

Under the year-round academic plan, Xavier has been in session throughout the year. However, September opens a new year on the university campus. The enrollment is well beyond the fondest expectations of the administration, and a representative number of men—very young men—make up part of the student body. The first two weeks of September and more than four hundred students on the campus.

MUSIC

In the course of her brief history, Xavier has produced many outstanding men and women, particularly in the field of music. The most recent Xavierite to achieve new honors is Allegretto F. Alexander, instructor of band and orchestra at the university. The Boston Music Company, an associate of Schirmer's music publishers, has published Mr. Alexander's latest composition, "Brave Men of the Infantry"—a number dedicated to the infantry of the United States army, as a part of their featured patriotic chorus publications.

The youthful Xavier instructor is no novice in the field of composing, having composed and arranged many military marches as well as many other compositions. Among his best are: "Home Over Jordan" for voice; "Heaven" for chorus; "March Majestic" for concert band; and "Rhapsody in C", a symphonic composition for orchestra which was especially composed in commemoration of the fiftieth anniversary of the Sisters of the Blessed Sacrament and dedicated to Reverend Mother M. Katherine Drexel, beloved founder of Xavier university.

Rev. Daniel A. Lord, S.J.

"Again and again we hear Catholics object to what they regard as the 'inferior races' being given a place beside them on the assembly line or in any job higher than that of janitor or cook."

A PROGRAM FOR CATHOLIC COLLEGIANS

By ABIGAIL E. CRAWFORD

Today we are breaking with much that has been traditional in American life; and yet, in our progress, are we not really only reaffirming what is traditional in our Christian inheritance?

Today we Americans have abandoned our traditional isolationism. We talk of being "Good Neighbors" to our fellow-Americans south of the Border . . . (Have we not neighbors nearer home?) . . . We are studying Spanish, and reading about South American history and life and culture that we may know better these neighbors to whom we offer the hand of friendship. For one cannot love what one does not know . . . And these nearer neighbors of ours, whose skin is of a different color, are we equally anxious to know them, their joys and their sorrows, their accomplishments and their frustrations—that we may love them better—that we may be Good Neighbors to them? The answer we know only too well. Yes, our treatment of our Negro neighbor is an American tradition we may well discard. Hear Christ, Whom we profess to honor as our Teacher, indeed as our God: "These things I command you, that you love one another!" and again, "Thou shalt love thy neighbor as thyself!"

Our American isolationism has vanished, too, in our pledge to give the Four Freedoms to the world. We would take our place in the Family of Nations as the Liberator of the oppressed, the Healer of all ills, physical and mental, social and political. How smugly we talk of sharing with the world the freedoms we Americans enjoy. Colored Americans, members of our own immediate family, one family though from various racial stocks, are all too often denied these same freedoms. Can we honestly presume to dictate to the world the terms of a just peace after this war, if we violate justice at home? Now, as we pray for peace with victory, and plan for a post-war world, how necessary it is for us to keep before our minds Christ's guiding and yet warning words: "Blessed are they who hunger and thirst for justice!"

We members of the Catholic Interracial Council accept these principles of charity and justice in themselves—but we need to find the light and the courage to put them into practice. Many of the newer friends of the Council are college students. May I offer to

these neophytes, especially, what little light I can—and trust to our Catholic Faith and training to supply us all with the courage?

In college, you students have your primary sphere of influence for four years. Make use of it!

If there is a Race Relations Council in your own college, become an active member. If there is no such group, organize one. You have precedent to guide you now. Bring your problems to those older and wiser in the field, here at the De Porres Center. Keep in touch with activities here.

Keep the *Interracial Review* on your college library shelves, and place copies at strategic points about the campus. Talk about it.

Write on interracial subjects for your school publications.

Hold forums on interracial questions. In arranging your lecture and entertainment schedules, remember that there are Negroes eminently qualified to contribute to your programs. Especially realize that Negroes have knowledge and interests in fields other than Race Relations.

Work for the acceptance of Negroes in sports, on the debating platform and in other types of intercollegiate activity. Your strength and your prestige gained through well-organized college and alumni race relations councils will accomplish wonders.

Request and be ready to support pertinent courses in your college curriculum. There is a place both for race relations education, as such, of the type given by Mr. Hunton in August to the newly organized Alumni Race Relations Council; and also for a course in the contributions of the Negro to world culture—in literature, art, music, science, social services. We study the contributions of other peoples and races. Yet we can pass through our American high schools and colleges, and even our universities, without ever hearing of a Negro writer!

Your college stage is a made-to-order instrument for you, a powerful medium for spreading your doctrine.

Hollywood has seen the popularity of the new Negro plays—hence there will be more of them—a great advance indeed. But it is still the non-typical Negro we see on the screen, the unreal Negro of the entertainment world, as unrepresentative of his race

INTERRACIAL REVIEW

as is the white American the world knows through the screen unrepresentative of the average American. There is no portrayal of the dignity of the Negro. Stage plays, too, for the most part, have portrayed the lowest side of Negro life. They arouse the emotion of sympathy in some of the audience, it is true; but alas, only disgust in others; and they further feed in many the prejudice which is an emotional bias based on ignorance. It is time now for a play depicting the Negro in his dignity as a human being.

Why not write a play for your own Race Relations Council meeting, or for your college Dramatic Society? Production on the boards of the Catholic Little Theatre might well follow.

Work for the acceptance of qualified Negro students in our Catholic colleges, not as colored boys and girls, but as Catholics. That, I feel, is an important point, if you would avoid following the line of separatism. Emphasis on any other basis for entrance would merely strengthen the very distinction you are trying to eliminate. Remember you are not engaging in philanthropy, in the accepted sense of the word today—you are seeking charity and justice for the Negro.

If there are colored students in your college, be sincerely, naturally, openly friendly with them as you would be with your white fellow-students. You have the power to break down prejudice not alone in your campus, but in your college community as well—in stores, in movies, in restaurants. If you find it necessary to defend your conduct, do so on an intellectual level, worthy of you and of your colored friends.

For all of us, old and young, there is work to do in our own parishes, in our own personal lives, and in our communities.

In our own parishes we should stand firm against discrimination in regard to the admission of colored children to our parish schools.

There is little discrimination in the New York public schools as a whole. In my own school, where there are many colored girls, I have seen no evidence of discrimination or separation. In the lunch room, in class projects, in our Christmas pageant, in the Newman Club, in the street, colored and white girls work and play, share each other's triumphs and tragedies, and read each other's military mail. In the three high schools in which I have taught, there have been colored teachers, accepted, as far as I have seen, by teachers and students alike.

Yet do we not find discrimination in some Catholic schools and colleges. How can such a situation exist? Listen to the words of Bishop Joseph Ritter of Indianapolis, in a recent Pastoral letter:

Parents who fail to provide religious and moral training of their children as prescribed by the Church commit grievous sin.

There is no law of the Church more important than that which obliges parents to send their children to Catholic schools. It is a law that . . . binds all Catholics everywhere, as is clearly stated in the Code of Canon Law . . .

Knowing that law, we must use our influence to provide place for colored children in our Catholic schools.

To be prepared on practical as well as philosophical grounds, for any arguments we might encounter in our crusade, we should be familiar with examples of satisfactory co-education, so to speak. Blessed Sacrament High School and Cathedral High School are represented in the Freshman Class at New Rochelle by colored honor students. No fatal effects of mingling in those high schools! The Lavelle School for the Blind cares for both white and colored. Manhattanville College has suffered no ill effects from the admission of colored girls after Mother Dammann's courageous proclamation. In a Catholic home for teen-age girls where my Braille work took me during the summer, I was pleased to see many colored girls among the 150 residents. The Sisters assured me that the girls never even think of a difference in color. There is no separation there—and a jollier crowd I never saw! Here are examples on all school levels; and they are but a few of the many.

Do we ever realize how difficult it is for colored priests (once they have found seminaries to educate them), to secure placement in parish work? It is a sorry story! And yet we call ourselves Catholics! Let no such discrimination exist in our parishes if the question of having a colored priest should be raised.

In our Church organizations and on our Church committees, let us be sure there is a place for any colored members of the congregation who wish to participate in activities. Again, let us be Catholic!

In our own personal lives, let us watch our speech. We should avoid unfair and undignified talk about Negroes both in their presence and in our own private

conversation. Let us use no offensive terms, make no unjust generalizations.

If we are employers in business, let there be no discrimination on a color basis in our offices.

If we find that we have colored neighbors on our street, or even in our apartment houses, let us judge their worthiness as neighbors by fair standards—not by color—but rather let us judge them according to their personal conformance with normal standards of conduct and character.

In our own community we, as intelligent citizens and as educated Catholics, should have great influence for good.

Let us work for better housing conditions for the colored, yielding no ground to discrimination in the building and the tenanting of housing projects. Such discrimination is neither Catholic nor American. Let us familiarize ourselves with examples of successful sharing of housing developments. Let us use facts and principles for our arguments, not the emotional and futile tirades in answer to hysterical outbursts.

We must secure fairness in employment for colored. How tragic it is at a high school graduation to meet colored girls and their parents. One hesitates to ask the natural question: "Now, what?" So few doors are open. This is true on all educational levels. Colored people must have the opportunity to secure positions for which they are qualified. In the New York department stores, the Employment Committee of the Catholic Interracial Council did a splendid job in opening the way for the employment of colored white-collar workers. We ought to set a good example by patronizing colored sales-girls in our New York stores. And we who live in other communities should follow the precedent set in New York City. Results may surprise us.

We should permit no discrimination in labor unions, in government service, military and civil. We should use our influence to get insurance companies, banks and public service companies with which we have dealings, to employ qualified colored workers who may apply for white-collar positions.

We must strive to have colored students admitted to professional schools on an equal basis with white students; and when they have been trained, to have them admitted to practice their professions.

Let us accept places on civic committees through which we can work for interracial justice. Let us be

active members. It will take time and energy, but we shall be doing worthy work for the war effort and for the days of peace to come (and it will be a soul-satisfying work, as well).

Finally, we must work with Negro leaders as we would with white leaders with whose principles we can be in agreement. We meet many of them here at the De Porres Center. We can learn of others through reading the *Interracial Review* and other worthy Negro and interracial publications. The *Negro Digest* deserves mention among such periodicals.

The *Crisis* magazine, organ of the NAACP, stated in a recent issue that 3,576 Negroes are known to have received degrees from the nation's colleges during the last school year. How many of these are Catholics and how many are graduates of Catholic colleges, I do not know. The point is that they represent almost 40,000 new potential leaders. In charity and justice they, too, must work for the advancement of their own people. Thoughtful people, white and colored alike, are pleading for effective leadership among the colored and for interracial cooperation.

Father Michael, of the Benedictine Order at Subiaco, Arkansas, puts the matter effectively in the *Abbey Messenger*:

No longer can we turn our backs to the injustices suffered by the Negro . . . Here is a field of labor for every justice-loving American. Here is an apostolate for every would-be peace-maker. Already blood has flowed. Both the white and the colored have resorted to excesses and there is great danger that the calm and difficult work of justice will be by-passed for the easier road of violence and revolution . . . Justice for the Negro means we must give him his due. In simple, practical terms it means extending to him the same regard and respect we extend to other racial groups . . . It means giving him the same opportunity for gaining a share in the goods and wealth of the land that we enjoy. It means equality of educational and religious opportunity. It means loving him as we love ourselves, for he is our neighbor. The Negro, in turn, owes the same to us.

Interracialism cannot be all white or all black. The leaders must work together toward remedying the evils in both groups if they would promote interracial justice.

In conclusion, may I make three summary recommendations for all of us, colored and white, old and young.

1. We must make a rational, rather than emotional approach to interracial living.

2. We must move toward personal leadership, not so much by an ambitious striving after key-positions (for, after all, there is not room for everyone on the high pinnacles); but rather by quietly applying our Christian philosophy to the situations we find day by day in the neck of the woods in which we live and in which we work.

3. We must help others, colored and white, to the possibility of exercising such personal leadership by effecting their admission to the training in Christian philosophy afforded by our Catholic schools and col-

leges. But we must keep clearly in mind that those candidates for leadership ought to be admitted not as white or colored, but simply as fellow human beings whose personal ability entitles them to such training.

These recommendations, I judge, are not only in accord with the Christian philosophy we all accept, but are also in harmony with that characteristic of American Negroes never once surrendered by them in all the centuries of their toil and their heartaches: the in-born dignity of our colored brothers.

ALUMNI RACE RELATIONS COUNCIL

By MARGARET E. GANNON

The last few months have seen the reorganization of the Alumni Race Relations Council, a group of Catholic young men and women, whose chief aim is to promote an active participation in the Catholic Interracial Movement by Catholic college students and alumni.



One of the most promising signs in the field of interracial work, we are told, is this interest of youth in the situation—an interest based on a realization of the immediate need for action and the Catholic obligation to foster such action. But however urgent the adoption of a formulated program may be, no organization can succeed without a solid foundation of knowledge, based on an intellectual understanding of the question rather than an emotional attraction toward it.

With that one established fact on which to begin, a group of Catholic collegians, undergraduates and alumni, who had previously evidenced an interest in interracial work were invited to attend a series of

summer lectures given by George K. Hunton, managing editor of the *Interracial Review*. These weekly meetings, held at the offices of the Catholic Interracial Council at 20 Vesey Street, New York City, provided a background of informative material by presenting the main points of consideration before action of any sort could be successfully undertaken.

This course, attended by representatives from nine major colleges in the New York area, included discussions on misconceptions about the Negro; Catholic teaching on human rights; the historical background of the Negro, tracing the roots of the Negro in American life from their first growth through to the present wartime conditions; the educability of the Negro; the fields of action in missionary work—missionary, social welfare and public education; and various programs which might be adopted. After each meeting, an open discussion followed which proved a clearing house for information and a yardstick with which to measure attitudes, opinions and interest. This yardstick was later used in drawing the design for the new program of the Alumni Race Relations Council.

The first step in the endeavor to organize young Catholics had been accomplished. The foundation of knowledge had been laid. An executive committee composed of undergraduates as well as alumni was chosen to formulate a plan of operation, subject to the approval of the Council. It was decided that smaller groups, devoting their time to the specific phase of

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interracial work which most interested them could make more definite accomplishments. Accordingly plans were drawn up for a speakers' bureau, a dramatic unit, an art group, and a study club, each acting under individual chairmen with members of the Council free to select the unit in which they wished to participate.

The undergraduate members of the Alumni Race Relations Council are as active as the graduates, but because of the restrictions of the curriculum, their field of activity must necessarily differ. The Council operates under the direction of a chairman and a secretary-treasurer with an undergraduate chairman acting as representative to the Council for the undergraduate members. In this way, a thorough knowledge of the interracial situation on our college campuses will be available so that progress may be measured and future plans made in accord.

After the skeletal outline had been planned, the next step in organization was the formulation of a constitution which would crystallize the Council's object "to promote among Catholic students and alumni an active participation in the Catholic Interracial Move-

ment based on the principles of Christian justice and charity as these principles apply specifically to the status of the Negro group in America."

Every member of the Alumni Race Relations Council is fully aware of the individual responsibility for the success of the Council. We are aware, too, that the greater portion of our adult laity does not fully appreciate the principle upon which we base our action. For the first time in our lives, it seems we face an undertaking almost completely on our own. But youth is not afraid to meet the challenge for even though lacking the support of the adult world, we still are far from being alone. We have as our support, the teaching of the Catholic Church and the belief that *all* men are created in the image and likeness of God. We need nothing more.

That is why we are so confident even as we start; that is why we hope in time to have the complete support of our Catholic college alumni associations, our national Catholic organizations, our parishes and our secondary schools; that is why we plan to see the organization of united Catholic thought in this, a Catholic responsibility.

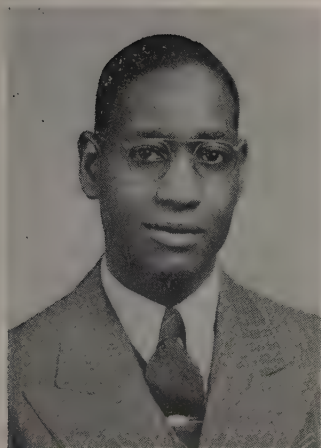


At the Crossroads

MARTIN DE PORRES FEDERAL CREDIT UNION

(Ridge, St. Mary's County, Maryland)

By NATHAN A. PITTS



Down in the southern part of St. Mary's County, Maryland, the Rev. Horace B. McKenna, S.J., is beginning to see the fruits of his hard labor. About six years ago, this priest made a tour of the co-ops in Nova Scotia and learned the history of the conditions under which the people had

to live and how they had improved these conditions by cooperative organization. Father McKenna returned to his Negro parish in St. Mary's County with the idea of getting the Negroes in his parish to study the principles and practices of cooperation as a means of bettering their standard of living.

Here, in St. Mary's County, as in many of the rural areas throughout the United States, the income of the average Negro family was less than \$500 per year. Some of the people were employed as farm laborers, some followed the fishing industry, and other worked as laborers in other occupations. Realizing the need of a cash reserve from which the people could obtain credit when needed at a reasonable rate of interest, the first efforts of organization were towards a credit union. After more than a year and a half of studying, and after their application for a charter had been refused twice, a charter was granted to the group by the Federal Government and the Martin de Porres Federal Credit Union was organized February 10, 1940.

At the time of organization there were some forty members and a share savings of \$56.00, which had been accumulated by individual savings ranging from five cents up by the various individuals of the group. The latest report, July 31, 1943, shows a total membership of 154, and a share savings of \$1,811.28. Although not a large amount as compared with such

groups as those found in urban areas, this represents a great effort on such a group as this whose cash income is so very low. Loans have been made to the members totaling \$2,737. Although the majority of the loans have been between \$10 and \$25 several loans have been made for as much as \$100 or more. One loan of \$100 was obtained to help purchase a home in which the family had been living for over ten years and had never gotten around to owning it. It is small, but it is home just the same, and now that it is owned the family can think of improving on their own. Another loan of \$100 was obtained to help build an additional room to the home and to get it painted. Another loan of \$150 was obtained to have the homestead surveyed and plotted and a will drawn up by an aged mother deeding the land to her sons. Thus Father McKenna has at last seen signs of his dreams come true—home ownership and clear titles, home improvement.

Many of the members of the Martin de Porres' Federal Credit Union are now working at the Naval Air Base at Cedar Point where they receive \$50 or more per week. Unwise spending, as has been observed already, will leave many of the families dependent during the post war period when many will be without jobs. Few will be able to make the adjustment from a \$50 per week job to a job that pays \$10 per week and will fall prey to those who seek to exploit them. Realizing this fact, Father McKenna is striving to get as many of the people as possible to increase their savings. Several of the members have gone above the maximum savings limit and have transferred their excess to the bank. There has been a general increase in the total savings. However, the majority of the members are still spending unwisely, not making any plans for their own future or that of their children.

This little credit union is serving as a nucleus of a program of community organization and planning. From the very beginning study clubs were conducted throughout the various neighborhoods and at the Cardinal Gibbons Institute at which the instructors of the Institute served as discussion leaders. Thus a form of adult education was carried on throughout

the community. The discussions are centered around the problems that the individuals are facing. On several occasions small groups have joined together and made purchases of large quantities of products. One group whose individual members had been buying flour in twelve pound lots ordered eight barrels at one time, each member ordering one half of a barrel. The total savings on this purchase was between eleven and twelve per cent. Other purchases have been made by the group. At one time the group attempted a co-operative marketing house for their oysters, and although it did not succeed, probably because of inadequate study and planning, it made the group realize that through group effort there was a way to improve their conditions.

Although handicapped by a lack of adequate means and assistance, Father McKenna is determined to build this Negro parish. Maybe in time more of his parishioners will realize the value of his work and will give the cooperation and support that will make the program a success. Even during the present war crisis there is need for the development of such programs

as this and the many others that are being carried on, but yet of which little is known. Organization along these lines might tend to relieve the conditions that eventually lead to such tensions as those from which the Detroit and New York riots developed. Such organizations and their leaders offer a challenge to those who are given the task of guiding the mass of Negroes who in many ways are deprived of the opportunity of "living" in our "Democratic" country. It is true that little honor and fame is won through these undertakings, but the service rendered by such leaders as Father McKenna and others doing this type of work gives them a joy and satisfaction that is otherwise seldom known, as well as renders a service that is priceless.

Among the larger and more successful programs of cooperation among rural Negroes is the program in Tyrrell County, North Carolina, which was started by Mr. S. P. Dean, principal of the Tyrrell County Training school. A report of this program is made by Cornelius King in an article "The Light of Tyrrell," published by the Farm Credit Administration.

THE ANONYMOUS LETTER

By EDWARD LASALLE

Professor Martin paced noiselessly on the thick beige carpet on his office floor. His entire thought was focused on the problem laid on his desk by the Chancellor of the University. This was something entirely out of his line. As he wrestled with the complex situation he wandered back and forth across his office.

He looked nervously at the camouflaged microphone on the wall; the Chancellor could tune in on his office at will or bark out a command from his control tower up the hill. Professor Martin did not like the particular setup of this place. Politics had a great deal of influence in shaping policies, and any one who disagreed with the powers that be was dismissed. Finally he sat at his desk and pressed a buzzer.

"Send Peter Larson in," he said laconically.

The mahogany door opened and a young man of 20 years, of medium build, stepped inside. The Dean held his chin in his right hand and pointed to a chair

opposite him. His hazel brown eyes searched the face of the youngster as though looking for something.

"Peter," he said in clipped English, "we have received a letter from anonymous sources concerning you: what do you say about it?" He shoved a white typewritten sheet across the shiny mahogany top of the desk.

The student blushed, then the blood slowly began to drain from his face leaving it expressionless and chalk white as he read down the page. Professor Martin never batted his owl eyes as he watched the boy.

Finally Peter swallowed hard, laid the letter down. "I have nothing to say," he whispered.

"Then it's true! Well, I am giving you over the week-end to go over to those people where you live and tell them your true identity. Tell them you are a Negro. Furthermore, I advise you not to report back to R.O.T.C. classes; and see that in the future

you associate with your own kind if you have any hope of either remaining in this institution or receiving honorable dismissal."

Slowly Peter got to his feet; the blood was beginning to come back to his face. He stretched himself to his full height and looked down into the upturned face of the dean.

"If these were ordinary times I guess this would be the end of our interview. But, Dean, these times are not normal. Do you realize there is a war going on? I just received notice from my draft board that I will be activated next week. I will be a soldier in the army that is supposed to fight for Freedom, for the preservation of the American way of life, for this miserable status quo, for your right to place a stigma on me because of blood.

"If this command of yours came from the Chancellor I could see through it; but coming from a man I had always regarded as a friend and as an inspiration—it's too much for me to understand. The whole student body is familiar with your rise from an English slum in London and lower-class status. How you came to America, became a naturalized citizen and eventually a respected educator. I've heard about it from the first day of my enrolment in this university. You have been my inspiration, until these last few minutes. Now I see you are like the rest of the modern madmen—gone nuts on blood and breed." His words rushed out like a torrent.

This forthright rebuke kindled a glow of pride in Professor Martin. He looked helplessly at the hidden microphone and felt a sense of shame. He had performed the unpleasant task ordered by the Chancellor, and he well knew the Chancellor was backed up by majority opinion of the people of the State.

Peter resumed, "Well, I'm telling you that I am not going to tell those people where I live anything; furthermore, I am reporting for classes at R.O.T.C. headquarters Monday morning as usual. I have some rights here and I intend to have them even if I have to go to Court. After a good dirty Court fight I wonder where you and this University will stand on the list of liberal institutions? Good day."

He turned on his heels and walked out the door.

Professor Martin, his hands joined behind his back, resumed his noiseless pacing, but he knew he had no intention of telling anybody anything. The case of the anonymous letter was closed.

Inter-American and Interracial

By JOHN J. O'CONNOR



Since men are brothers in God, international collaboration and interracial collaboration must be the twin foundation stones of a new world order.

There seems to be a growing determination in Mexico and other Latin American countries to wage a finish fight against the blight of racism.

Dr. James A. Magner, Procurator of the Catholic University of America, recently addressed the Family Institute in Mexico City. Father Magner's latest book "Men of Mexico," has been well received south of the Rio Grande, and he is at present collecting additional literary material.

Dr. Magner spoke to the Institute on "Friendship," dealing with it in its widest sense—friendship among peoples without distinction as to race, religion, or language. When interviewed by a reporter, for *Excelsior*, following the lecture, Dr. Magner told of the efforts being made in the United States to become acquainted with Latin America through the study of its history, language, laws and psychology.

The reporter then questioned Father Magner about racial prejudices. Apparently the Mexican newspaper was vitally interested in this leading social and religious problem of our time.

Dr. Magner answered the reporter by saying that racial prejudices "will disappear with the triumph of Christianity which is, to my way of thinking, the only solution to the tremendous problems now confronting the human race."

Father Magner added that "the Catholic religion, has among its best doctrines, fraternity and equality. If Christianity triumphs, differences among peoples will have to be abolished." Predicting ever closer relations between the United States and Mexico, he predicted a brilliant future for Latin American in the post-war world.

CHURCH FIGHTS RACISM

From Mexico City comes another interesting news dispatch, telling of a verbal battle between Vincente Lombardo Toledano, Marxist-inspired labor leader, and Father José A. Romero, S.J.

Toledano led off by saying he wished the Catholic Church would propose, tomorrow, methods of a legal character which would tend to improve the economic situation of the Mexican people.

This was merely the latest version of the antiquated accusation that the Church is always going to do great things for the people—tomorrow.

Father Romero gave Toledano quite a verbat beating. He pointed out that, prior to 1910, the Church already had a program of social action that was entirely free of race prejudice and was designed to aid the Mexican people in every possible way. Although poor and persecuted, the Church was busy helping people before anybody ever heard of Toledano.

The Jesuit then gave a brief summary of what the Church had accomplished in Mexico during the past 40 years in the social and economic fields: the 1903 Bill introduced in Congress by Catholic Deputies to authorize the establishment of agricultural credit on a national scale, and to authorize social security and protective labor legislation for hired farm labor; the 1906 effort of Catholics to establish cooperative agricultural loan banks, which was blocked by a government official; the 1912 social security, juvenile protection and labor laws passed by the Jalisco legislature which had, at that time, a Catholic majority; the Catholic Social Congresses of Puebla, Morelia, Guadalajara and Oaxaca, and the Agricultural Congresses of Tulancingo and Zamora; the Social Study Weeks (Semanas Sociales) held in Mexico City, Puebla, Leon, Zacatecas and Zapopan; the founding of Catholic Labor Circles which, in 1913, held the Diet of Zamora; the National Labor Congresses of Guadalajara and Mexico City, and the worthy organization of the Guadalupan Workers (Operarios Guadalupanos) which, among other things, founded Raffeisen Credit Unions in Mexico.

Father Romero also cited Catholic periodicals, such as *La Democracia Christiana* of Tulancingo, *Restauración Social* and *Archivo Social* of Guadalajara, *La Paz Social* and *Acción y Fe* of Mexico City, and various social and welfare institutions, centers and programs sponsored by Catholic groups.

For quite a while now nothing has been heard from Toledano.

COLOMBIA WANTS CHRISTIAN ORDER

If Simon Bolivar were alive today, his voice would be raised in Latin America in support of Pope Pius XII's directives on protection of the family and the well-being of the great mass of workers. Dr. Felix Henao Botero, Rector of the Bolicariano Catholic University at Medellin, asserted recently in *El Pueblo*.

Calling upon the Catholics of Latin America to heed and study the Pope's words on world pacification, Father Botero declared that when the American Republics at Lima, Havana and Panama accepted the new Christian order and ideals of the Liberator as the basis of International Law, they were at the same time rejecting four sinister forms of government: economic imperialism, totalitarian and laic leadership, devastating socialism and inhuman racism.

Discussing the new economic form of the post-war world, Father Botero asked: "What will it be? Bosses in Spanish America with plenary powers? Devastating Socialism? A new imperialism by dint of and thanks to money? Anything is possible. But it is also possible for Catholics to organize for the purpose of bringing about a regimen that will be neither Communism, Racism, nor Capitalism, but rather the Christian social order in which the worker would be befriended, the family protected, and the forces of the Church recognized—not with bows and courtesies, but in spirit and in truth."

AS YOUTH SEES IT

EDITED BY YOUTH

"Far too many people are content to sit around tables discussing this problem, while golden opportunities to give vital help slip by. A little less interracial discussion and more racial activity are needed, and needed badly. Elements of unrest are everywhere evident. There are signs in the wind, danger signals we cannot ignore. We can turn them to paths of peace and prosperity if we allow Catholic principles to guide us, and Catholic ideals to motivate our actions. Any other principles, any other ideal will lead to chaos."

These words appear in an article "This is the Way To Do It" published in a recent issue of *Mission Fields at Home* (the magazine of the Sisters of the Blessed Sacrament for Indians and Colored People).

* * * *

"A little less interracial discussion and more racial activity"—these words may be said to keynote the working program of the Alumni Race Relations Council, a Catholic Collegiate group which is this year taking unto itself new life and new energy.

Youth has always been impatient of mere ideas and their windy expression in words. Youth has always sought to express its fervor in terms of concrete action. Here is a Youth group whose fervor is its faith in the God-endowed equality of all men. Driven by its faith to an impatient need for action, this group is determined to make that faith an irresistible force drawing all other thinking youth within its ranks.

* * * *

However nebulous and ambitious-sounding may be the foregoing aims, they are neither of these things. The purpose of the Alumni Race Relations Council's program is, simply stated, the concrete application of those principles which should, logically, be the basis of all human relations.

Simple: but like all programs involving profound truths, this program will not be easy of achievement. There is little possibility, in the light of past experiences, that the world will be easily won to a realization of racial equality. There is less possibility that a Youth group can so convert its elders. It is, therefore, the further express purpose of this Collegiate group to awaken those of its own generation to a conviction that all tangible hope of future peace lies in their ability to motivate their lives according to the principles of man's brotherhood in the Fatherhood of God.

* * * *

Lest it be thought that the Alumni Race Relations Council has no concrete plan of action, we would say here that details of that plan and its fulfillment will appear in this column at frequent intervals. It is our purpose, at this moment, merely to present the ideological background from which such a group is sprung.

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The members of the group are the product of a Christian way of thought, of Catholic educational training. As such, they are armed with a knowledge of the incontrovertible truths of social justice. Added to this, they have taken pains to acquire a fundamental knowledge of the racial and interracial situation here in America—a situation they plan to study ever more deeply.

This is the stopping-point of most other groups of similar nature. Herein lies the difference between them and the Alumni Race Relations Council. It will not content itself with study and discussion alone. It pledges itself to externalize the fruits of that study and discussion in its everyday living, to be always vocal in its defense of justice.

This very determination to *act* should draw other young men and women (who are shy of groups which busy themselves with mere "theorizing") eagerly to seek membership in the Council. For be assured of this: there shall be no room, in any of its activities, for deadwood. Every member shall have definite work to do—and shall do it.

* * * *

There is an earnestness in the planning of this group—and more than that, there is the active rebellion of a group of young Catholic Americans against the accepted practice of ignoring our national cancers. Too long have too many of us asked "Am I my brother's keeper?" If we do not learn that the answer to this question is an unqualified "Yes," then we must resign ourselves to the inevitability of an endless cycle of wars—each more bitter and more devastating than the one before.

The Youth of today will have none but itself to blame if there are wars tomorrow. No one wants to see wars tomorrow—the Alumni Race Relations Council will do its part to prevent those wars.

Are you a member of this Council? Why not?

—MARGARET MCCORMACK

FROM HERE AND THERE DURING THE MONTH

● APPEAL FOR PROMOTION OF GOOD NEIGHBOR POLICY AT HOME SOUNDED AT MEETING

An appeal to Catholic organizations "to promote the Good Neighbor policy at home" by helping to bring about justice and fair play for the Negro minority was sounded by speakers at an interracial meeting sponsored by the Catholic Laymen's Union at the De Porres Interracial Center, 20 Vesey Street, Manhattan, recently.

Attended by representatives of the Alumni Race Relations Council, a group of students and alumni of Catholic colleges, the meeting was preceded by an interracial Mass at St. Peter's Church, celebrated by Rev. John LaFarge, S.J., chaplain of the Laymen's Union. Speakers included Dr. Abigail Crawford, Washington Irving High School; George K. Hunton, secretary of the Catholic Interracial Council; Mme. Sigrid Undset, noted Catholic novelist; Miss Margaret Gannon, chairman

of the Alumni Race Relations Council, and Emanuel Romero, president of the Laymen's Union, who presided.

● GOOD CONDUCT DRIVE LAUNCHED BY ASSOCIATION FOR TOLERANCE

New York—A nation-wide campaign designed to further racial tolerance by improving the good conduct of many colored people in this time of crisis and tension, was launched last week by the Association for Tolerance in America with the distribution of thousands of attractive red and blue posters.

The idea, as explained by George S. Schuyler, the Association's director, at its 270 Convent Avenue office, is that race relations are being hampered by the public discourtesy and boorishness of a small minority of Negroes—and the whole group is judged by the uncivilized behavior of the few. It is felt that tolerance is not only furthered by educating the white masses, as the Association is doing with its bus and car cards, but by educating the colored masses also.

The new poster is 22 inches long by 25 inches high. In red in across the top is the legend, "600 Warriors for Democracy." In the center is a large helmeted head of an American Negro soldier. On one side of this picture appears the text: "You Can Help Make America Better For Them By Your Conduct."—*Cape Fear Journal*, Sept. 8.

● WHITE EMPLOYEES ABSENTEE RATE HIGHER THAN NEGRO

New York—A check on the absentee rate among white and Colored employees of the Ford Instrument Company, subsidiary of the Sperry Company, shows whites to be absent almost four times as much as Negroes. The rate for all is 4.27, and the rate for Negroes is 1.10.

The overall rate for males is 3.54, but for Negro males it is 1.0. The overall rate for females is 5.89, but for Negro females it is 1.45.

Ford Instrument Company manufactures precision instruments such as bomb sights and automatic pilots for ships and aircraft. At first, the company did not want to hire Negroes on the excuse they could not do precision work, but the record made by Negro employees has changed their minds.

● MISSIONARIES ARE POOREST OF TRINIDAD ISLAND'S POOR

New York—The missionaries on the poverty-stricken, disease-ridden Island of Trinidad are the "poorest of the poor." So says Father Basil Matthews, a native of Trinidad and first Negro Benedictine priest in his Order's 1,400-year history, who has just completed his studies for the doctorate in social and political science in Fordham university.

A graduate of Louvain University in Belgium, Father Basil taught in Trinidad for five years before coming to the U. S. in 1940. While finishing his studies, he has taught religion in Manhattanville College.

The island on which many American soldiers are now stationed and which President Roosevelt has visited three times, is strategically located near the mouth of the Orinoco river seven miles off the coast of Venezuela. Important in the de-

fense of the Panama canal, this British crown colony was one of the first major bases lent to the U. S. by England.

Poverty and disease are the common lot of Trinidad's 500,000 people, 98 percent of whom have hookworm. Illiteracy is probably worse than either of these. Of the island's 300,000 Christians (half of them Catholics), 72 percent can read and write. Only 17 percent of non-Christians are literate.

● SOCIOLOGIST SUGGESTS STEPS TO AVERT RIOTS

New York, N. Y.—An article, "How to Prevent Race Riots," by Winifred Raushenbush, a sociologist a national reputation, appearing in the September issue of *The American Mercury*, details six steps that any community threatened with racial trouble can take to avert clashes of the nature of the Detroit riots which claimed 34 lives, 25 of them Negroes.

Admittedly her article, says Miss Raushenbush, by-passes consideration of deeper historical and economic consideration and is of the opinion that "the underlying causes (of riots) cannot be cured in a week or a year." The measures she advocates "are practical steps that can be taken by public spirited citizens in danger areas. These are emergency measures aimed to minimize the duration and havoc if trouble does break out; and more important, measures to avert riots altogether."

● ATLANTA UNIVERSITY LIBRARY SCHOOL IS GIVEN HIGHEST LIBRARY RATING

Atlanta, Ga.—The Atlanta University School of Library Service, which opens for its third year, was recently accredited as a Type II Library School by the Board of Education of the American Library Association. The Type II School is one requiring graduation from a standard college before admittance for professional library training. The vast majority of the best library schools in the country belong to this group. Other Type II Schools are located at the University of Southern California, Emory University, Syracuse University, Western Reserve, the University of North Carolina and Louisiana State University.

The Atlanta University school is the only accredited school for training librarians connected with any Negro institution.

● TEACHERS WILL HEAR LECTURES ON NEGRO

A course entitled "The Negro in the American Scene" will be taken by teachers in the city school system at Junior High School 120, 1 East 120th Street, for fifteen Mondays, it was announced recently by the City-Wide Citizens Committee on Harlem. The committee, an inter-faith, interracial group which seeks to improve the economic, social and living conditions of local Negroes, has cooperated with the Board of Education in formulating the program for the course.

The course is intended to present the achievements of the Negro in the United States. "With this background of authoritative and scientific data," said the announcement, "teachers of Negro children will be better equipped to stimulate and guide their pupils, and teachers of white children will be better prepared to function in the area of interracial and inter-cultural education."

● NAMED ACTING U. S. COLLECTOR

Assistant Collector of Internal Revenue James W. Johnson, only Negro holding such a position here, was sworn in as Acting Collector of the Third District this week following the resignation of Joseph T. Higgins, who resigned to become a candidate for City Court Justice.

Mr. Johnson, prominent in Democratic politics in the 21st Assembly District prior to his appointment in 1939, will be in charge of the office, 110 East 45th Street, until President Roosevelt decides on a successor.

BOOKS

NEW WORLD A-COMING by ROI OTTLEY

We are looking for fearless leadership of the Negroes, by the Negroes and for the Negroes. The kind of leadership that will exert great influence now and especially during the post-war period.

Roi Ottley's book *New World A-Coming* gives patterns of past leadership and it is a strong challenge to the new kind we are looking for. The story begins with a description of the growth and expansion of Harlem, "the most complex of Negro communities," and "the nerve center of advancing Black America." But although Harlem is called a great slum area, the book is by no means "slum-minded." It is more concerned with personalities. Those personalities who have exerted and are exerting a great influence toward bettering conditions among the Negroes, not alone in New York but throughout the nation.

Marcus Garvey's "Background-to-Africa Movement gets credit for setting in motion race and color consciousness. In the words of one of Garvey's followers "Marcus Garvey opened windows in the minds of Negroes!" Then comes the Father-Divine-Movement, a religion on the chain store plan. This movement caught the imagination of Negroes when the Garvey movement went into decline. This Divine Peace Movement as it is popularly known, is a sort of communal system of social security. "One for all and all for one, but not for one who is not for all." The leader, Father Divine, is characterized as a "God" in short pants." The depression brought to the fore the Jobs-for-Negroes Campaign. The riot of 1935 was part of the picture and out of these efforts have come much good. The March-on-Washington Movement and the present World War have, in a measure, made their contribution to the bettering of conditions among Negroes.

But as we press home the search for real leadership, despite the achievements of the Negroes, there must be a relentless struggle for justice. "The Negro may not be able to predict his future, but he knows what he wants—liberty and peace, and an enriched life free of want, oppression, violence and proscription."

Ottley's strongest appeal comes in his final chapter. He closes with these stirring words: "The Negro's cause will rise

or fall with America . . . America stands today as a symbol of freedom! The loss of this symbol will mean the loss of hope for white and black alike . . . for in spite of selfish interests a new world is a-coming with the sweep and fury of the Resurrection."

—EMANUEL A. ROMERO

WHAT AMERICA MEANS TO ME By PEARL BUCK;
John Day, New York, 1943.

Today's literary market is overstocked with books purporting to diagnose and treat the ills of the world. Ears deafened by these myriad voices in the would-be wilderness are likely to listen patiently, and then to relegate them—valuable and useless alike—to the same exterior darkness, sadly convinced that the ills of the world are strong enough to resist printed diagnosis and treatment.

It is to be hoped, with no little fervor, that Miss Buck's new book of unpretentious, unbombastic little essays will escape this common fate. The principles enunciated, given universal observation, have the power to reshape the destiny of the world; and yet they are so simple, and so well-known, in theory, that they are almost universally overlooked.

What America Means To Me contains the most important of the articles written by Miss Buck since the spring of 1942. In them she analyzes, generally and specifically, the problem of relations between men of different colors. She is more qualified to do this than most commentators, since the greater part of her life was spent in the Far East. Thus she can manage a carefully balanced mixture of realism and idealism, the realism being a fearfully life-like portrait of the havoc which is imminent as a result of our present policy towards the Orient. There is a note of cogency in her analysis of the India question. For it is in India that the whole foolish myth of the "white man's burden" finds the most disastrous application.

America's own particular problem has a unique presentation through the eyes of the one who though American born is almost a stranger to American soil. Such eyes have clear vision. "Race prejudice," says Miss Buck, "is not only a shadow over the colored—it is a shadow over all of us, and the shadow is darkest over those who feel it least and allow its evil effects to go on. It is not healthy when a nation lives within a nation, as colored Americans are living inside America. A nation cannot live confident of its tomorrow if its refugees are among its citizens."

Through all of Miss Buck's remarks runs the theme of freedom and equality, and insofar as it may be reduced to one principle it is this: Man's relation to man is the most important problem of life. It is a natural relation, as far removed from the arbitrary as any can be. Therefore to handle the problem by applying a completely artificial, however ingrown, rule—in this case, the illusory superiority of white-skinned people over dark-skinned people—is a violation of every rule of logic and life, and can lead nowhere but to confusion, unhappiness, and eventual disaster.

—RUTH FOX

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